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catacombs and his acquaintance with the latest discoveries to good advantage.

The numerous illustrations with which the book is furnished are of very unequal merit. Not a few of them are evidently made by photographing illustrations in larger works, particularly the famous volumes of De Rossi, and printing them on a greatly reduced scale. A few of the plans have been made from original drawings, and there are some good reproductions of photographs. The number of inscriptions reproduced in this volume also is gratifying.

The author is naturally somewhat pronouncedly Catholic in his interpretations both of history and of archæology, but he is seldom bigoted or abusive of his opponents. The purely archæological portions of his work are those of the greatest merit, precisely because he is in them dealing with matters with which his long service on the Roman Commission of Sacred Archæology has made him thoroughly familiar. His third volume, to be entitled *Les basiliques et anciennes églises de Rome*, should prove a worthy successor to the second.

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NOTES INTRODUCTORY TO THE STUDY OF THE CLEMENTINE RECOGNITIONS: A Course of Lectures. By FENTON JOHN ANTHONY HORT. New York: Macmillan, 1901. Pp. xv + 158. $1.25.

NEARLY twenty years have passed since these lectures were written, and so they cannot claim to have the value that would certainly have belonged to a new and up-to-date expression on the subject by Dr. Hort. They are of real interest, however, as affording a new glimpse of the mind and method of that admirable scholar, and embodying an ideally keen and judicial scrutiny and estimate of the evidence available in 1884 for the problems of the origin and history of the Clementine Recognitions. A few passages which it is felt Dr. Hort would have modified in the light of discoveries made since 1884 have been judiciously bracketed by the editor, Mr. Murray, to whom the table of contents and marginal analyses are also due. The preface is from the pen of Dr. Hort, and shows that he contemplated the publication of the lectures. The matters principally treated are the attestation of the Recognitions in early Christian literature, the sources lying

back of the Περίοδοι, or "Circuits," of which work both Recognitions and Homilies were abridgments, and the doctrine of the Recognitions. The hand of a keen, judicial, exhaustive investigator and critic is discernible through all. In form these lectures are marked by a genial and human quality, in strong contrast with the chill altitude of condensed scientific expression so characteristic of the author's great *Introduction*, and even after these years they may well serve to introduce students pleasantly and helpfully to the problems of the Clementine Recognitions.

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APOCRYPHA ARABICA: (1) Kitāb al Magāll, or the Book of the Rolls; (2) The Story of Aphiḳia; (3) Cyprian and Justa, in Arabic; (4) Cyprian and Justa, in Greek. Edited and translated into English by MARGARET DUNLOP GIBSON. (=Studia Sinaitica, No. VIII.) Cambridge: University Press, 1901. Pp. xxxi + 78 + 82. 10s., *net.*

THIS somewhat belated number of the Cambridge Sinaitic series contains one Karshuni, one Greek, and three Arabic texts. The Book of the Rolls, designed to prove the Davidic descent of Mary, is a work of the sixth century or later. It has already been published in Arabic and Syriac by Bezold (1888), but from manuscripts which Mrs. Gibson believes generally inferior to the Sinaitic authority from which she derives her text. The Story of Aphi ia is presented in Karshuni and Arabic, with an English translation of the former. Aphiḳia was the wife of Jesus ben Sirach, who is here, with fine disregard for historical limitation, represented as the vizier of Solomon. The Story of Cyprian and Justa, already known in Greek, Latin, Syriac, and Ethiopic, is published in Greek from a Sinaitic manuscript of the tenth or eleventh century, and in Arabic from a Sinaitic manuscript of the twelfth. There is no translation, and the reason assigned—that Mrs. Lewis had published the Syriac with a translation in 1900—does not altogether satisfy, as the Arabic form is very different from the Syriac. Several good facsimiles illustrate the manuscripts used. The Greek page thus reproduced shows some differences from the text printed, having *συναθροίσας* for the printed *οὖν ἀθροίσας*, *ἔρριψεν* for *ἔρριψε*, *ἐρᾷ παρθένον* for *ἐρᾷ παρθένου*, and *εἰδωλολατρίαν* for *εἰδωλολατρείαν*. The text might certainly have been more exactly transcribed. More systematic introductions, at least naming any other